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# IKWEZI LAMACI,

NATAL.

1899.

THE ILLUSTRATIONS



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# IKWEZI LAMACI,


(THE MORNING STAR OF THE AMACI TRIBE)

## NATAL.

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✻ 1899. ✻





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NEW BUILDING FOR GIRLS' HOME.

# IKWEZI LAMACI

(THE MORNING STAR OF THE AMACI TRIBE)

1899.

BY GILBERT GILKES.



THE REV. S. AITCHISON.



MRS. AITCHISON.

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*"Other sheep I have, which are not of this fold: them also I must bring."*  
—JOHN X., 16.

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By the pierced hand which saved us,  
Let *ours* do their work to-day,  
Till from those who tremble in darkness  
The shadows are swept away.





## PREFACE.

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**A** LARGE proportion of this little book was written at the Mission Station. Mr. Aitchison sat beside the writer, giving information about the work that is so dear to him and to Mrs. Aitchison, and so, not unnaturally, the progress, customs, and life of the people, and the work of the Mission, occupy the chief place. Those who have given their lives to this service are not brought prominently before the reader, and in looking over the proof sheets, we are struck by the fact that the central figures do not take the position they might. Perhaps it is better so, for, if one would convey to the public a correct idea of what Mr. and Mrs. Aitchison are to the Mission, it would not do to give their personality prominence. Sometimes, in a good work, one sees the leader to the front everywhere, and the work following; in other cases, one is conscious of a power and influence which controls the work, without the prime mover being very noticeable.

The work at Ikwezi bears wonderful evidence of the power of God; the dear friends who have placed themselves as instruments in His Hands, long to be used by Him, and to do whatever He may will. In contrasting the present position of the people who are under his influence with their former state,

Mr. Aitchison's frequent remark was: "This is the finger of God"; our hearts could not but answer: "Thou art the God that doest wonders."

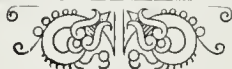
Mr. Aitchison is a man of earnest purpose, full of prayer, and possessed of good administrative ability, and, assisted as he is by Mrs. Aitchison and their son Gershom, he could control a much larger work than the present funds would support. Many of us long for the time when he may be entrusted with means for larger work, and be no longer compelled to tell the natives that he cannot help them further at present.

Is not this endeavour to tell of the needs of the people and what has been done, the best appeal that we can make for help? We hope that our visit to Ikwezi, and the distribution of this book, may lead to larger means being placed at the disposal of these earnest workers.

GILBERT AND RACHEL E. GILKES.

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Subscriptions will be received and acknowledged by E. A. Page, Y.M.C.A., Needless Alley, Birmingham, and G. Gilkes, Lynnside, Kendal.



# IKWEZI LAMACI,

JUNE, 1899.

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 ON my return home from this Mission Station three years ago, I published some of my letters respecting the work, and illustrated them with reproductions of the photographs I had taken on the spot. During my present visit with my wife, we have seen so many interesting things and have obtained so much fresh information concerning the people, that I am tempted to publish these further notes, and to illustrate them by the aid of the same little camera that I used before.

I hope this little book will be of interest to all who may see it, and especially to any who are not awake to the great need for missionary work amongst the natives in Natal and elsewhere. I wish to avoid repeating much of what I wrote before, but as this may fall into the hands of some to whom this Mission is unknown, I shall venture upon a very few lines by way of introduction.

The work has been carried on by Mr. and Mrs. Aitchison since 1877. It is undenominational and independent of any society, its property is vested in trustees, its reports and audited accounts have been published annually for many years. There are no secretarial or printing expenses, as the reports are printed by a friend. Every shilling contributed goes direct to the work.

In 1896 I called at Pietermaritzburg on my homeward journey, and with Mr. and Mrs. Aitchison spent a few days with Mr. R. F. Morcom, a solicitor of that town, who has for many years given very practical evidence that he has the welfare of the Mission at heart. The object of my visit was,



MISSION STATION, 1877.

to a great extent, to consult him as to the best way of placing all the property of the Mission, present and prospective, in the hands of trustees. Mr. Aitchison felt that it was undesirable to allow landed properties, which were acquired and intended for Mission purposes, to continue registered in his sole name. The main points of a trust deed which has now been executed were settled in conference, and all lands and buildings and school furniture belonging to the Mission are now vested in the names of Mr. Aitchison, Mr. R. F. Morcom, and Mr. David C. Aiken, of Port Shepstone. The trust deed secures that all property vested in the trustees "is to be used for "the honour and to be dedicated to the service of Almighty "God in such manner as the trustees may deem best for "securing the conversion to Christianity of the Native Races "in the said County of Alfred, or elsewhere, in the Colony "of Natal." Mr. Aitchison has given me a copy of the trust deed, which I shall be glad to lend to anyone who is disposed

to help in the development of the property which has been acquired. The Ikwezi Lamaci Buildings are on land granted by the Government at a nominal rent, but during the last three years the adjacent properties known as Middleton and Sheepwalk have been purchased, as the owners who farmed them wished, for reasons quite unconnected with the quality of the land, to part with them. Farm lands in this Colony are acquired by payment of 6d. per acre per annum for 20 years, unless the demand for land leads to competitive offers. The two properties in question were bought under this arrangement some years ago. The Mission had to pay the owners the sums they had already expended, which were considerable as the total area is 2,080 acres. One of our friends paid for Middleton, and is generously providing the yearly instalments as they fall due. Another friend of the Mission in like manner paid for Sheepwalk, so that the Mission has not hitherto been at any appreciable expense in connection with the purchase. It must also be remembered by those who have read through the financial statements, that, although the sums paid for the lands have swelled the amounts of the donations, in the meantime the gifts have not helped the current income.

Experience gained in other Missions in the Colony has shewn plainly that the possession of land tends to consolidate the work, and to give permanence thereto. This land adjoins the Kaffir Location, which is becoming too small for the people living upon it, and they are, in consequence, compelled to build their huts on the farms in the district. Those who find room on the Location cannot be persuaded to build permanent houses, for they can so easily be disturbed by their neighbours through the intervention of witch doctors; those who erect their huts on other people's land pay rent without any fixity of tenure, and they are, as a matter of fact, kept moving from place to place. All this prevents rapid improvement in the style of huts, and the consequent progress in the





ORDINARY KAFFIR HUT.

direction of civilization. Now that 2,000 acres of land belongs to a mission which has no other aim than the best welfare of the natives, it will be easy to find room for a number of people, who will know that, so long as they behave well, they will have undisturbed possession of such plots of land as are allotted to them. It is quite expected by Mr. Aitchison that in course of time the land will be well peopled by natives who come to stay, and who will in consequence receive greater benefit by contact with the work than can be expected in the case of a more migratory population.

There is another good reason for acquiring land. The Mission should have a home farm to grow mealies and other produce. Mealies, or Indian corn, is the food upon which, to a large extent, all the boys and girls connected with the Mission live. There is always a great deal of uncertainty as to the price of this commodity. If the crop fails in some distant locality the prices here advance, because the people who have

lost their crops bid up the price, and the natives who bring their spare mealies to this station to sell, know very well what they can get elsewhere. There is no doubt the Mission can



NATIVES BRINGING MEALIES.

grow mealies to profit. The ploughing will be done by oxen, which cost little to keep, as they live principally on the coarse veldt grass, and have time for more work than they do now. There is good land and a small house on both the properties, the demand for mealies is constant, and much of the work in planting and weeding, and all the harvesting, will be done by the boys and girls. In two or three months Mr. Aitchison expects to fence off and bring under cultivation some 30 to 40 acres of land for this purpose.



The work of the Mission is without any doubt steadily advancing, the roll of membership is much larger, and the numbers in the school increase, but I do not propose to deal with statistics as a means of comparison between the present position and that of three years ago; a few general remarks will be less wearisome and will probably convey a more correct impression than figures.

The position of the work at Ithluku, three miles beyond Harding, affords a good illustration of the progress which is observable throughout. Mr. Aitchison drove us over to the opening of the new building erected for services and for school purposes. Three years ago, I took photographs of the building then in use, and some of the people who came to the meeting. The adjoining illustration, if compared with the former one, shews what a very much better building has been constructed to meet the increasing need. The materials of the old Church at Harding were handed over to Mr. Aitchison for this purpose. The room is about twice the size of the old one, and has a good boarded floor and suitable seats.



ITHLUKU SCHOOL.



It was a memorable day for Ithluku. The new building was to be formally opened and dedicated. It is almost hidden by the trees that have grown up round it, but, as we approached, the smoke that rose from amongst them shewed that something was astir. We found that the native Christians were busy cooking mealies, pumpkins, &c., preparing, in short, for an *al fresco* feast in honour of the event. An hour after our arrival about 100 people had assembled, a most representative gathering ; some were well and neatly clothed in very becoming and pretty dresses, some in motley garments that one might think had come from some old clothes store, and some were blanket-clad heathen with their wonderfully arranged wool, which, together with their skin, was thickly coated with red clay and lard.



Mr. Aitchison called some of the Christians into the old school-room, and a little time was spent in thanksgiving for the blessings that had been received there, and in prayer for a continued blessing on the work. The company then gathered round the door of the new room ; it was just then that the photograph was taken. Mrs. Gilkes made a short speech, and, unlocking the door, declared the building to be open for use, and all flocked in. All the seats were occupied, and every portion of the floor was covered with women and children sitting upon it, a crowd stood just outside the door, and some at the open windows. After prayer, singing, and reading from the Scriptures, Mr. Aitchison referred at some length to the beginning of the work, its progress and its present position. During the last three years the numbers attending the meetings

have doubled, and there has also been a very marked increase in the numbers of scholars attending the school, which is now conducted by Eliza Adams, who was formerly teaching the school at her father's house. Mr. Aitchison told the people how the material for the building had been provided, and gave an account of the money expended, some £40 in cash. The people listened with attention and interest, and at the close of the meeting freewill offerings amounting to £4 os. 3d. and a duck, were brought up to the table, some of the natives getting change for half-crowns and florins, so that each member of the family might have the pleasure of putting contributions on the table. After this, there was an interval for refreshment. We drove away leaving two of the native Evangelists to conduct a meeting later in the day, and another the following morning. Sunday services are regularly held at Ithluku.

After an absence of three years, one is struck by the much greater number of clothed Kaffirs, the better clothing in use, the better houses, the greater extent of land under cultivation, and the somewhat better farming. Let us look at some of the facts that are tending to produce this growth. First and foremost, the Gospel message is more readily listened to year after year, men and women are brought out of darkness, and the bondage of superstition overcome. Education runs hand in hand with religion, the natives come more frequently into touch with the great world which lies outside the undulating grass lands which surround this place, extending for many miles in every direction. This district has been a stronghold of heathenism, but the number of people now living in it who have been at school, and in other ways brought under Christian influence, naturally increases year by year. The aim and object of the native Evangelists, who visit from kraal to kraal, is gradually becoming more intelligently understood, and even in places where the living power of religion is quite unknown, the people are asking for instruction in religious truth.

It is curious and interesting to observe the way in which the acceptance of the Truth tends to civilization. A heathen

man in this country needs hardly anything: his hut is worth two or three pounds; his clothing consists of a blanket, a loin-cloth, and some rings of iron or platted wire on his legs and arms. Under the heading of furniture, you find only a wooden pillow, possibly a mat, a few sundried pots for holding water or beer, an iron cooking pot with three legs from Birmingham or Glasgow, an axe, a hoe, an assegai, a shield, and a handful of walking sticks. A very few pence per day



WOODEN PILLOW IN USE.

is all that he can possibly require for food; there is no need to work hard, and idleness tends very directly to gossip and superstition. To wake this man up and develop the powers with which he is endowed you must increase his needs, and then he will *have* to work. Now, there is nothing that will so increase his needs as his conversion to Christianity. Clothing leads to a degree of cleanliness (see note), it calls for a place to keep

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NOTE.—Missionaries are, of course, very careful to preach that religion is not just the wearing of clothes: they urge constantly that a blanket-clad man or woman may be a Christian, but apart from anything they may say the fact remains that, when the converting power comes upon the people, they instinctively know that they should be clean. Mr. Chisnal, of whose visit to Ikwezi I shall write later on, tells me of a Kaffir woman,—not her husband's principal wife, only the third,—who was convinced that her heathen life was sinful and bad. She had not gone further than this but came to Mr. Chisnal for help. He found that she had been trying to get the red clay out of her hair for a week, washing it in a stream with plenty of soap—(Mr. Chisnal is quite certain she had *never* once had her hair washed before).—but she could not succeed, and agreed to have it cut quite short, notwithstanding the years its cultivation had taken. Her companions chaffed her, saying that she looked like a plucked fowl. Christianity, clothing, cleanliness, and more readiness to work, generally come all together.



clothes in; furniture of a more or less elementary character follows. A chimney is discovered to tend to the cleanliness of the hut, the wicker barrier gives place to the door on hinges; the next step is to have windows. Square buildings answer better for this, and so needs go on increasing until the man will spend many times as much as before, and must in consequence work in proportion.



SQUARE HUT AND CHRISTIAN FAMILY.

There are some who are not certain that the best welfare of the Colony will be attained by educating the native. I am inclined to believe that education and civilization must of necessity follow the preaching of the Gospel, and it seems to me that the prosperity of the Colony will be increased more rapidly by creating needs amongst the natives than in any other way. Except in exceptional cases the native has not the qualifications which would enable him to compete seriously with skilled artisans. It will be well to help him to learn the rudiments

of house-building, and to give him a good knowledge of agriculture. The more he works the more money he will have to spend, and in lending him a helping hand to lift him out of the depths of degradation in which the superstitions and customs of heathenism keep him, we shall surely add to his needs, and so stimulate trade that the white man will reap such a harvest of commercial prosperity as will far outweigh any harm that could result. We want native labour; it is in the nature of things that the men who work with our skilled hands will sooner or later pick up some knowledge of handicraft trades. If we are not prepared for this we should fence in the locations and allow of no intercourse between the white and coloured races; this would of course be impossible. I think we may conclude that, except so far as relates to labour supply, we shall not need the native help for many years to come, but let us without fear of competition teach them to be decent, well behaved, and thrifty in their home life, providing themselves with suitable dwellings, and helping them to cultivate the land and obtain the money that will provide for their increasing needs.

To return to the man now clothed and living in a square house with windows and a door. He has not been afraid to expend his time and money on a better house because his Christianity has displaced his superstition. A heathen Kaffir dare not spend much on his dwelling; he may be accused of witchcraft and have to change his abode in consequence, but the Christian Kaffir is known to have abandoned such things, and his neighbours do not accuse him. He may build a neat little house, plant trees, fence in a garden and settle down to a life of peace and industry if he is so inclined—some do, some do not;—but one marked growth since my visit in 1896 is the increase in the number of square houses and of small plantations of trees round them. Johannesburg is having its influence amongst the natives of Natal. Young men go for a few months and come back with enough to live upon for a good while. The heathen man

is more idle than before, until his savings are gone; the Christian, or the educated Kaffir, will perhaps use the money he has saved in the purchase of cattle or sheep, or in some other branch of farming, or in the improvement of his home, and on his clothes.

I have often heard it stated by those with whom I have spoken about the necessity of finding work for natives by increasing their needs, that it is a mistake to try and benefit them in this way—that our wealth may be reckoned, not so much by the magnitude of our possessions as by the minuteness of our needs. There is no doubt a substratum of truth in this, but there is a point where a line may be drawn. I shall not attempt to say where this point is, but if the needs are so small that by far the greater part of life may be spent in idleness, the resulting habits and beliefs of the people will shew that they have not reached the point where increasing needs tend to poverty.

Since I was here in 1896, the Girls' Home has been built. This is a great step; let me describe the house, and thereafter enter into the considerations that have led to its erection. The house, which is illustrated in frontispiece, is situated at the west end of the main avenue, past the church, on the top of the round ridge that divides two small valleys. The position is well chosen. The house contains seven rooms, two of them, a sitting room and a bedroom, will be required for the lady who will take charge of the girls. There is a large dormitory, to which a lavatory is attached, that will do very nicely for about 15 girls, a central room where meals will be served, a kitchen, a store-room and a pantry. The house has the usual verandahs back and front, and has been so designed that it will be easy to increase the accommodation at a comparatively small outlay. The cost of the building has been almost defrayed by one donation, given "in memory of a dear sister" who had much interest in kindred work. Special sums have been contributed towards the furniture, and in a very short time it will be completely ready for use.



For a good many years it has been Mr. and Mrs. Aitchison's earnest desire to have a larger number of girls under training at Ikwezi. Those who have the old reports will find letters from Mrs. Aitchison on the subject, giving the reasons why this would be so desirable. These have again been explained to me at some length.



The conversion of the masses of the natives to Christianity must of necessity be accomplished, to a great extent, by influencing the children before they come under the bondage of the heathen superstitions and customs. Coming to school day by day is

good, but it is better by far when the children can stay at the mission instead of returning to their kraals each afternoon. This plan has been adopted with the boys for years, and has worked well for them, but, except so far as Mrs. Aitchison has been able to train a few girls in domestic work in the Mission House, and to bring them under her personal influence, it has not hitherto been practicable to do much for the girls, although, as time has gone on, many have passed through her hands with good and encouraging results. The parents are not very



willing to let their girls be taught to wear clothes and to give up the customs of the heathen : they do not mind so much about the boys, but they expect that when the girls are married, they will receive payment in oxen for letting them go, and therefore they want them to be so trained that they will be disposed of early and well. The average Kaffir does not yet understand the advantage it is to have a wife who has been well taught, though some appreciate the value of the training they receive at a Mission Station. Mrs. Aitchison's experience, however, proves that she



can induce the parents to let her have their girls, provided she can keep them as in a boarding school. The Kaffir boys go away to other places for work—they obtain employment on roads, railways, docks, in gold mines, etc. They become quite accustomed to European clothes and food, and when they come back with their savings, and want to marry, there are few girls who have had any training. Trained Christian girls are wanted, and then



there will be more homes with Christian mothers who will be anxious to have their girls clothed and brought up well. A few such homes scattered throughout the district will do much to make it a more common practice to send the children to school.

In such work as that which is going on here, it is a very natural thing that hindrances should arise. There is a pretty constant exodus from the Kingdom of Darkness, and if the Enemy of All Truth did not try to interfere with it, one would be tempted to think that he felt easy on the subject, concluding that his old servants would return to his service ere long.

Where work is thorough, whether here or at home, the Devil contrives crafty plans by which he tries to upset it. Hindrances are, however, not to be regarded as discouragements, although they call for prayer and for a special exercise of faith. Some of the schemes by which progress is checked are very tricky, and come from unexpected sources, and in this connection I must refer to what has been spoken of as the Cushite or Ethiopian Church, or, more lately, as the American Episcopal Church. It has not seriously interfered with the Christian men and women here, although it offers temptations to any who love prominence, and are thinking of their own glorification. It gives them a chance to shine forth amongst the less instructed. This, we know, is a danger at home, but the Kaffir is especially subject to the temptation to seek a prominent position.

An encouraging story reached England some years ago; it seemed as if the very right thing in connection with the spread of the Gospel in Central Africa had come to pass at last. We heard that people of the African race, whose ancestors had been taken as slaves to America, were coming back to tell the good tidings in places where the white men could scarcely live, but, after all, the movement did not meet with success in Central Africa, and the white Missionary who had the matter in hand, came to South Africa. There may have been a real earnest intention to strive after the conversion of the heathen, and I would on no account appear to condemn those who started the movement, but by the time its influence reached this Colony, their motive was and continues to be conspicuous by its absence. The work is mixed up with a cry of "Africa for the Africans." Underlying the whole movement is the thought of a black pastorate leading all the black tribes, under the cloak of religion, into such a union as would enable them to dispense with white government, and, in fact, to sweep all the white men out of the country, or to make them a subject race. A native minister had been sent to view the land; he reported that matters were ripe for action. A black Bishop came to

ordain black pastors. This afforded a chance of distinction, and many men who were, on account of their evil lives, outcasts from Christian bodies, but who had the requisite—though very superficial—head knowledge, came forward, and were ordained. These men naturally had as their followers, the fickle and dissatisfied, who were connected with Christian Churches, and who found that, to them, the practice of Christianity was not so attractive as its theory. The black preachers have a cunning and curious way of going about their work. They announce boldly that the Great White Queen has given them their instructions. They produce a picture of her to confirm this lie. They say that she directs the formation of a separate Church for her coloured subjects, and that she wishes them to have stores of their own, and to have their business affairs in their own hands, and that it is only the stubbornness of the white man that stands in the way of their self-rule.

In this separate Church, if one may call it by such a name, there is the greatest possible license. The members are encouraged in the belief that there are many of the customs and practices of the heathen which need not be discontinued. Plurality of wives is allowed, and the beer drinkings, which are fraught with evil of every kind, are not only allowed, but they are commenced with prayer and singing of hymns.

In every district in which the Gospel is faithfully taught, there are to be found some, not yet Christians, who, in their hearts, are pretty well convinced that there is a better way than the way of the heathen. The existence of such a brotherhood as this Cushite Church is a snare to them; it leads them to take a step which will perhaps satisfy them for a time, whereas, had there been no such easy way pointed out to them, they would have continued to enquire until they found the Truth. In considering the subject, we have to remember how ignorant and credulous the natives are. Mr. Aitchison says that the movement tends to make them suspect the good faith of their Missionaries, who have so long been living and working amongst them.

The *Christian Express* quotes from the *Imvo*, as follows:—  
 “It is no secret that most of these so-called Churches are  
 “receiving into their membership and offices, the outcasts and  
 “derelicts of other Churches. No certificate is required, no Church  
 “line is asked, and all comers are received with open arms.  
 “Men utterly untried, spiritually, intellectually, or morally, are  
 “being lifted into the ministry, and so the most sacred office of  
 “the Church is being degraded and dishonoured in the eyes of  
 “the people, both Christian and heathen. It is truly a pitiable  
 “sight to see the wreck these people are making of the grand,  
 “God-honouring, and man-elevating efforts of men whose memory  
 “alone might rebuke and restrain them in their down-grade  
 “destructive career. What shall we say of the difficulties that  
 “are being put in the way of the Gospel’s acceptance and progress  
 “among the heathen by this multiplication of Churches, and  
 “their world-compromising methods? The first is being used as  
 “an excuse for not believing; and from the second it is being  
 “inferred that they may become Christians, and still be  
 “heathen.”

It is interesting to notice that these people do not attempt any work among the heathen: their message has no power, and although they have established a kraal within a mile or so of Ikwezi, they have so far been quite powerless to prevent the continued widening of the sphere of influence that centres there.

In no case has any work undertaken in connection with this Mission been given up, and, in addition to a general increase in the numbers who attended the meetings and schools I visited three years ago, there is a new centre of work at Umhlahlama. The circumstances connected with its formation are very interesting and encouraging. A married couple, Zachariah and Elizabeth, moved from a place beyond Ixopo on account of the land on which they had been living changing hands. They settled at Umhlahlama. Elizabeth was a Christian, and her husband, Zachariah,



became one either at the time of their moving or shortly afterwards. After settling in, they commenced to have morning and evening prayer in their own hut, inviting others to join them. Step by step, the readiness to attend grew, and they established a Sunday service. Although this took place on the location reserved for M'lotwa's tribe, its influence extended to a portion of the Ihlangweni tribe, whose location lies alongside, and some of the men became regular attenders, and began to put on clothes. Their chief was annoyed, and when he had to send, on the requisition of the Government, a set of men to labour on the roads for six months



ELIZABETH.

(the labour is paid for, but the men must go or quit their homes), he chose one of these men, so as to get rid of him for a while, and show his displeasure with him for having anything to do with Christianity. Such action, of course, failed to deter others from going to the services. The chief had not realised that "the blood of the martyrs is the seed of the Church"; and finding that persecution was no good, he carried a complaint to the magistrate at Harding, who told Mr. Aitchison what he had said. It had been a great grievance that men in his tribe should have attended the services. He considered it a blot on his portion of the tribe, for up to the time then present, no one had ever

shown any sympathy with such things. He asked for an order from the magistrate which would make it illegal to “continue this evil practice, which was bringing disgrace upon the tribe,



NATIVE CHRISTIAN.

“whose boast had ever  
“been that they kept  
“themselves clear from  
“the influences of Chris-  
“tianity and civilization.”

The magistrate’s reply was, of course, that he could not interfere, as it was not a crime to become a Christian ; so the chief returned disappointed. Since this attempt to oppose the work was made, not only have the meetings been attended better than before, but the chief’s own kraal has become infected, one of his wives having insisted upon

going. So far as is known, the chief appears to have given up his opposition. Zachariah and Elizabeth appealed to Mr. Aitchison, and with his help have put up a school-room ; desks were made in the Ikwezi workshops, and books were supplied, and a regular day school established under a competent instructor, whose salary is already met to some extent by the Government grant. The schoolmaster conducts services on Sundays, and from time to time Mr. Aitchison or one of the native Evangelists visits the place, but as it is more than twenty miles off, frequent visits are not practicable.

During our visit to Ikwezi, we have had the pleasure of meeting Mr. and Mrs. Chisnal, who spent three days here. As

we occupied the one guest chamber, they slept in their small travelling ox wagon, but we saw a good deal of them, and much enjoyed hearing of their work in Pondo Land, where they have lived for six years in a very isolated position some thirty miles from this place. They are working in connection with the Joyful News Mission, and are now rejoicing in the fact that there is fruit at last, although for about five years there was no apparent result. At first they received no attention, after a while they were regarded as fools, and publicly taunted with their imbecility, but at length the power of the "Joyful News" overcame the opposition, and month by month the work now solidifies in an encouraging manner.

During the prevalence of the rinderpest, Mr. Chisnal was appointed to some official position in connection with the attempt to stay the plague by the inoculation of the cattle. He was, therefore, in a good position to tell me all about this most terrible visitation. A very large proportion of the cattle died, and so rapidly, that in some places the hillsides were covered with them; very many were left unburied, and the vultures, which are, as a rule, constantly on the watch for food, could not deal with the unusual supply.

In considering the effect upon the natives, it must be remembered that the cattle are almost more to them than their wives and children. Touching their cattle, is a sin that cannot be forgiven; if they are lost, all heart and hope are lost also, and the native thus bereft is ready to lie down and die in blank despair. When the disease was rife in neighbouring states, the people here were warned that it was coming this way; the untaught natives, as a rule, misunderstood the kindly intended warning, and concluded that the Government was *bringing* it amongst them in order to impoverish them, so as to take all heart out of them, before attempting to kill the race off. These views were maliciously spread by mischief makers, and found ready acceptance, but, of course, the natives did not hold to them when they saw that the white man suffered with them, and still



further was their opinion changed when they found that by following the course of inoculation directed, they saved some of their cattle. The treatment was, however, very drastic, and it was not by any means easy to get them to try it. In Mr. Chisnal's district, one ox out of eight had to be placed at the disposal of the authorities, as the slaughter of one diseased beast only provided sufficient inoculating matter for seven others. Each required eight cubic centimetres of the fluid injected under the soft skin below the shoulder. This occasioned a somewhat mild form of the disease, from which more than half recovered. By and by, a more efficacious plan was discovered; there were in course of time a number of cattle that had had the disease, and were well again: these were termed "salted," and from them blood was taken, and quantities varying from 50 to 200 cubic centimetres was injected below the skin of oxen that had the complaint, whether naturally acquired or by inoculation. A very large percentage of the cases thus treated recovered. The cow or ox which had been bled for the benefit of its neighbours soon recovered if it was allowed rest and food, and again and again it was called upon to contribute in this singular way to the good of the community, but the strangest part to the ordinary "lay" mind seems to be, that, in order to keep this creature in the state of health that ensured the best results, it was needful to poison its blood occasionally with an injection from a diseased beast.

The scourge has happily passed quite away, and the success in combating it, gives all concerned more heart when the thought arises of its possible recurrence at some future time. On the whole, although it has impoverished thousands of all classes and colours, it has probably not done the natives any real harm; it has made them feel the need of work, and has obliged many of them to do more. This is so far a positive good; and it has also served to convince them that the resources of the white man are in this, as in other things, far beyond their own, and they will be more ready to take his advice in future. Anything that carries with it, that which will convince the natives that the white man is not a fool, is so much to the good, for the heathen



man who lives far from civilization is ready enough to deride and pity those who are, as they would say, enslaved by it. One word more about the rinderpest: it has occasioned a lack of this world's gear that has made many more ready to be taught. When their riches are gone they listen better.

Much has been written about the superstitions and customs of the heathen people. The advance of civilization will, of course, sweep them away sooner or later,—it is a question of time. The customs and notions are curious, no doubt,—interesting, too, and perhaps entertaining to some;—but do those who study the subject realise the fact that they are darkening the lives of millions, and that the tidings of the Love of God is the most powerful weapon that can be applied against them? In this district, of which alone I am able to write with personal knowledge, they are a constant source of serious evil. Their power is not worn out, as recent events here have too sadly proved. As lately as last October the whole country side was horror-struck by the murder of Mr. Kay, which occurred solely through superstition. The facts are as follows: Umtanti was a witch doctor, a man to whom his tribe imputed a most marvellous power, believing very sincerely in his witchcraft, and also in his knowledge of medicine. In the illustration he is to the right of the picture, his pupil, Sibaldweni, sits beside him. There were two other men who helped in the deed for the sake of medicine, which he promised as a reward, telling them that it would make them irresistible among the women of their tribe. Umtanti taught, and probably believed, that for the production of the most potent charms, the blood and fat of a white man are necessary, in addition to similar ingredients taken from the coloured man. To quote his own words: “I have already obtained the blood and fat of the man that ‘sits over his fire; I must now have the fat and the blood of the “man who walks out of his home erect.” He arranged to meet with his accomplices at Mr. Kay’s house. They hesitated, but he secured their help by repeating the promise of the medicine, and by the threat that if they did not help him he would cause the

lightning to strike them dead. The deed was accomplished with great brutality, but without a shade of ill-feeling to the murdered man, and a portion of his throat was carried away for the purpose Umtanti had in view. Before the execution, which took place in



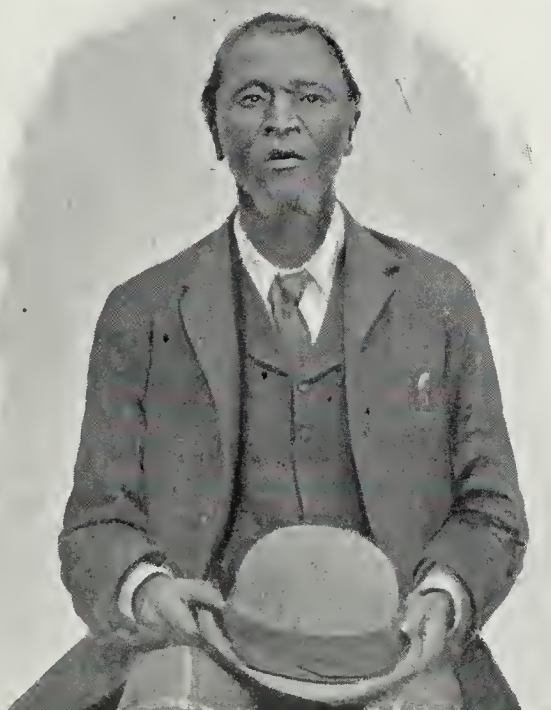
SIBALDWENI AND UMTANTI.

Harding gaol, May, 1899, Mr. Aitchison had many interviews with the prisoners; he was with them to the end, and received Umtanti's confession. It was one of the most terrible things that Mr. Aitchison has had to do during his long residence here; but the fact that his ministrations led to Umtanti's confession and to his quitting this life penitent and not without hope, serve as a silver lining to a very black cloud. The witch-doctor seemed to have

a real belief in his own supernatural powers. He declared that nothing could prevail against him. A thunderstorm occurred just after he had been condemned to death—while he was being removed from the court to the prison;—he at once claimed to have caused this storm, and declared that they could not kill him, do what they would, but when he saw the actual preparations in progress outside his cell, while Mr. Aitchison was talking to him, his belief in his own powers broke down.

The foregoing incident brought home to my mind in the most forcible manner possible the awful and practical realities of heathen darkness: and in the belief that those who love the heathen, and wish to help in the work of taking or sending them the message of good tidings, will like to read a little more about their superstitious customs, I have taken pains to gather a few facts whilst among the people. A singularly good opportunity presented itself,

as I met Henry Gaika, an educated native, who furnished me with a great deal of the information which I am now able to give.



HENRY GAIKA.

Let me first say who Henry Gaika is. He is employed as an interpreter at the Mission; he has a very good knowledge of English, and great aptitude in his calling. Two generations ago there was a great chief called Gaika; he was this man's grandfather. Gaika had inherited the

position of chief of the Amaxosa, and during his reign the tribe had become more powerful, and took his name. His son, Sandile, who succeeded him, fell in battle, and the tribe practically ceased to exist. In 1857, Sir George Grey, then Governor of Cape Colony, directed the petty chiefs to send their sons to a school at Cape Town. Henry Gaika was sent there, and acquired a knowledge of English, and much information of a general character. Subsequently, he was employed in Pondo Land by the paramount chief, Umquikela, as his private secretary. He held this position for twelve to fifteen years, and so far as I can judge, he may be taken as a most reliable authority on the subject of the practices and beliefs current amongst the tribes in this part of South Africa.

I made with Mr. Aitchison's help a list of questions, and I have many notes of Mr. Gaika's answers in his own words. When practicable, I shall quote him almost verbatim, and keep the subjects under separate headings.

#### A SUPREME BEING ; A FUTURE STATE.

"There never was any idea of a Supreme Being among the Kaffir tribes. All their ideas and hopes of life are concentrated in the ancestral spirits. To them they pray ; it is to them they offer sacrifices. I have read some of the Missionary records of my own Amaxosa land, and I find that the Rev. Van der Kemp (1769), who was called Unyengana by my own people, was first in the field, being with my grandfather, the great Amaxosa chief, Gaika. I can only give you his origin of the word used for God, viz., 'U Tixo.' An insect originated the name. We Kaffirs call it 'Itwabaza,' the Hottentots call it 'Tixwa,' and both peoples believe that it came from heaven (it had another name, 'Umntwan'ezulu,' meaning 'Heaven's child'), and at the sight thereof they offered a prayer *to it*, to give them food and clothing, and everything that the person who saw it particularly desired ; and I can assure you that as a young heathen boy, many an earnest prayer did I make to it myself, when I was in need of a sheep-skin, which was the only clothing boys of my age were allowed



“in my own land at that time, which was early in the fifties. “Mr. Van der Kemp adopted the Hottentot name, ‘Tixwa’ (‘the insect “pointing to heaven’), as it was the only thing he could find that “did point to heaven, or to any hidden Supreme Being, for it was “‘the child of heaven.’ So, in the Kaffir language, the word “‘U Tixo’ stands for God, and my uncle, the late Rev. Tujo Soga, “observed, ‘The name has now stood over a century, and has “reached all the Kaffir tribes, is unreservedly adopted, and could “not now be superseded by any other, whether appropriate or “not.’” Mr. Gaika’s deduction from the foregoing is that the Kaffirs had no idea of one Supreme Being, or we should find in their own language a mention of His Name.

The belief in a future state is evidenced by the fact that prayers and sacrifices are made to the “ancestral spirits,” the people now living believing that they in their turn will have to be appeased hereafter by their posterity, in the same way that they now appease the spirits of their fathers.

The belief in ghosts of the departed visiting earth again is not indigenous to the Kaffir. Such stories have been first circulated by Europeans, and have found in the Kaffir mind a soil in which they could at once take root, and the Kaffir can “now tell you a better ghost story than any white man can.”

#### BIRTH AND INFANCY.

The Kaffirs universally long for an increase in their tribes, and they hail the birth of children with rejoicing. “When a “baby is born, if a boy, then the ‘inkosana yekaya,’ (*i.e.*, the “young master of the kraal) is proclaimed; if a girl, then “the ‘invusi yomzi,’ or the raiser up of the kraal, is announced; “the words having reference to the fact that some day, ten “head of cattle will be received for her. Infants undergo the “‘ukufutwa,’ or smoking process. A lot of medicinal herbs “are placed in a vessel, with some live charcoal to make the “herbs smoke, and in the smoke the infant is swayed to and “fro. This should be done every morning at sunrise, until it is

“about six months old, when the process is changed, medicinal roots being hung round the child’s neck, and, if possible, pieces of the skin of a beast, goat, or sheep twisted together. These things, and the smoking process, are protections to the little one against ‘the evil spirits and evil persons.’”

Custom compels the husband to be from home when his children are born; the time when he may come back depends upon his rank. If he is a great chief he must be three months away; if a headman one month, but if an ordinary man ten days is sufficient. On his return the neighbours are called together to a great “beer drink.” An ox or a cow is killed for the “umdhliwazandhla,” and after this festival the father may come home and the mother may receive her guests. “Then the baby is handed about, and all near friends and relatives are expected to give it a present—sixpences and shillings are now the fashion. Law and ceremony forbade the husband to see the wife and child till the umdhliwazandhla, but it is very seldom that they can resist the desire to see the first-born child, and, consequently, there is many a stolen glance exchanged between the husband and wife, and many a stolen peep at the child; but, when the husband is caught thus transgressing, fines are imposed, which must be paid by the husband to the old women of the kraal, who are ever on the watch so as not to lose this chance of gain.”

#### BETROTHAL AND MARRIAGE.

I have already referred to the well-known fact that the father of a girl expects to receive cattle for her when she is given in marriage. The daughter of a chief is of much more value than a woman of less distinguished parentage. Fifty to one hundred head of cattle may be required ere her father will relinquish his proprietary rights, but, as a rule, ten head is the usual equivalent. Beyond this there are sundry other demands which vary according to circumstances—*e.g.*, a horse, value about £5; a cow for the bride’s mother as a reward to her for her trouble in rearing

the child. The custom is one of long standing—the bridegroom must pay for his bride. The parents must be recompensed in the matter of their outlay in bringing up the girls. It is a purely business arrangement.

“Superstition in this there is none : it is simply a matter of pay to the parents for their children. It is *not* buying into slavery as sometimes stated ; if a man ill-treats your daughter, give him back his cattle, and straightway the thing is done ; but the pity is that we are still so low that we prefer, as a rule, to let her suffer rather than give up the cattle. Missionaries have tried to make their converts give up this custom, but it is one that will take generations to uproot. I was considered the biggest donkey by both Christians and heathen, when I, a chief's son, stood up on the missionaries' side and gave my only sister away for nothing. I would not receive a penny from her lover, although as a daughter of a respected chief amongst the Amaxosa she was reckoned at from fifty to sixty head of cattle. There were many who hoped in some degree to share the booty with me who were annoyed, and held me up to ridicule ; then, as a young man, I could afford to disregard them all, but now, in declining years, and fearing poverty in my old age, when I can no longer work for myself, I often feel tempted to go and secure the payment which I did not insist on at the time, for it would still be paid to me, and serve as something to put by for a rainy day. It is from my own personal feeling that I am able to say that it will take generations to root out the custom, for it is a source of gain that neither heathen or Christian are ready to give up.”

What Mr. Gaika says above with respect to the girls not being in any sense sold into slavery, may be true, but it seems to me that there is almost an element of purchase. When you see the Kaffir wives carrying 80lbs. to 100lbs. on their heads, sometimes much more, and trudging laboriously along, whilst the husband carries a stick or two, and walks

jauntily at their side, singing as he goes, there is a semblance of slavery about it that is grievous enough. I should think that a custom that practically obliges a man to pay for his wife or wives must tend very much to keep them in the undesirable position of servitude that is their present lot. Notwithstanding all this, young men and maidens in this sunny land fall in love with one another, and this probably occurs in the ordinary way that is so well-known all the world over, but the way in which they get matters settled up is very different to any plan we are accustomed to. Preliminary matters having, I suppose, been arranged between the young people themselves, the girl goes to the kraal where the young man of her choice lives, taking with her some of her companions. A sheep or goat is killed, this is called the "Ukucola" or "a final settlement of the business." The girl stays five or six days, working hard so as to shew her powers, and then returns home, taking with her an ox, which appears to be a kind of earnest that she is acceptable to the people of the kraal where her future husband lives. If after her tarriance there, and the exhibition of her working capabilities, she is not accepted, then she is entitled to two oxen to compensate her for being refused. Perhaps there is no slavery as Mr. Gaika says, but does not this desire to see how she works before the actual payment is made, show that the spirit of slavery is there, if not the actual fact? Probably it will take generations to uproot this custom, still, I hope that the missionaries will constantly urge upon the people that the position of the sexes with regard to work is upside down. When the first cow or ox has been paid, and the girl returns home, the young man visits his beloved at her father's kraal, paying the price by degrees according to his ability, until all is complete; then the young man's people ask for the marriage. On the day of the ceremony a great beer drinking party assembles, a beast is killed, and a feast prepared. A dance takes place in the evening, and the bride receives a charge from her people to conduct herself discreetly in her new sphere.



Sometimes marriages are contracted by the parents on behalf of the young man or woman. Everything in this case is expected to run smoothly, deferred payments of fees, etc., may be arranged, but the Government now always sends an official witness to the wedding, to ascertain that the girl is a willing bride. Forcible abduction of the bride without the ceremony of betrothal is not unknown, but in such case the ardent lover must take care that he is in a position to make an immediate settlement with regard to the payments.

#### POLYGAMY.

“Every individual, every family, every clan, has ever tried to surpass others in point of numbers. This is more especially the case since the wholesale slaughter by the tyrant Chaka, and their own internal wars, caused such a diminution. Consequently, a man desires to possess as many wives as it is possible for him to secure with the means at his disposal. The chiefs have most wives, their headmen come next, and the ordinary people last. Everyone wants himself or his family to be, at the least, the head of a small community.”

In the district we visited, we did not meet with any instance in which one man had more than six wives, each one having a hut of her own in her husband's kraal. In such a kraal the huts are placed in a circle, with the cattle kraal in the middle. Polygamy is one of the customs which hinders the spread of Christianity, for, however the case may be dealt with, when a man has many wives, and one of them becomes a Christian, it is well understood by all the young people that if they become Christians, they debar themselves from being founders and fathers of a considerable community.

#### SICKNESS, DEATH, AND BURIAL.

The Kaffirs believe that everyone would live to a good old age but for the working of the Abakati, *i.e.*, the wizards and witches, who are supposed to be constantly exercising a malevolent influence upon the community.

In former letters I have told of the invisible snakes, baboons, and dogs, that are supposed to be the messengers of evil. People who imagine that they are under a spell, will sometimes go away without saying where they have gone to, in the hope



COMANDO WITCH WOMAN.

that the persecution of which they imagine themselves to be the victims, will cease. The belief in this witchcraft is a very real and definite one, and the attendant customs are a constant source of unrest, and a constant barrier to progress.

Mr. Gaika says:—"When a person has been two or three days ill, and thinks that the sickness may probably continue, they consider that it is time to know the reason of the illness, or, if an illness has commenced, with very bad symptoms, they at once take steps in this direction. Two persons are despatched for the witch-doctor, or "inyanga," so that he or she may find out the cause of the mischief. This inyanga will invariably "smell out" the spirits (amatonga) of the patient's ancestors, and state that they are causing the illness, having taken offence at something the invalid has done. These offended spirits must be propitiated. The inyanga gives the invalid a medicinal herb, which he is to put into the mouth of the propitiatory beast; this done, he retires, and the beast is slain. All the blood is collected in a vessel, and placed in the far end of the hut, opposite the doorway, so that the ancestral spirits may drink and be appeased; the gall is poured upon the head and feet of the sufferer, and the empty gall bladder blown out and tied to his head. Whilst all this is being done, intercessory prayers are made to the spirits to look mercifully on their grief, and to withdraw their displeasure from the kraal, and to cause the herbs applied to help the sick man to recover."

"If after all this has been done there is still no improvement, the inyanga is again asked what is causing the illness, now that the spirits of the departed have been appeased." This time he or she will craftily find out whether there is not some one with whom the invalid has a quarrel, and if so, will indicate that the illness is caused by that person. Other doctors are then called in, and will probably agree with the "smelling-out" of the first, and unite in stating that so and so, by charms or by poison, is affecting the patient. If the doctors thus agree, the whole question is placed before the chief, and he will decide that there shall be an "Umhlahlo," or final smelling-out. The observances are now of a very ceremonial character. The chief appoints an "insanusi"; the enquirers form a ring round him; he knows, doubtless, who is the person the others have decided upon; he

works himself into a frenzy, jumps high up above the "umlakiti" (the bewitcher), falls down insensible, or pretends to do so, claiming that this is caused by the force of the spirits within him. In old times, when the Government did not interfere, and perhaps sometimes now, when the place is remote, though I cannot speak positively on this point, the death sentence followed,—the man was knob-kerried to death; more frequently now banishment follows.

If, after all this has been done, there is no improvement in the condition of the patient, all hope is abandoned, although all known medicinal remedies are still made use of. If the life of a great chief is at stake, a second victim, supposed to be an accomplice, is selected, and dealt with as before. If the chief dies, the bewitcher's family is made to suffer.

It is a curious thing that the people should continue to deceive themselves in this way; of course, recovery often follows the plan adopted, and the recovery is looked upon as the effect of what has been done. Mr. Gaika says on this point:—

"In my experience,—I mean what I have seen, as what I am stating is based upon facts noted during about 30 years,—either, "in the first case, that in which the propitiatory beast was slain, "or, in the second, when the supposed bewitcher has been knob-kerried to death, the sick person generally recovered,—just as "when a rain doctor, threatened with death because the drought "continues, is certainly saved by the rain coming at last."

"When all has been done, and to no purpose, and the "patient dies, his death is immediately made known by the loud "weeping and crying and lamentations of the women folk of the "kraal, who call out, naming the suspected person, "come and "take your game," meaning that the deceased person has been "poisoned or bewitched—killed, in short, as one kills game. The "men then sit at the gate of the cattle-fold, to consult as to whose "duty it is to bury the deceased. This being agreed, the corpse "is doubled up so as to bring the chin against the knee, and in "this position he is carried out to be buried."



As a rule, I gather, common people are taken to the nearest hole in the veldt, made by some wild animal, and thrust in and covered over. Only masters of a kraal, or men of importance such as chiefs and headmen, have any known place of sepulture. Such can be watched, otherwise, the survivors would fear to let it be publicly known where they were buried. The tomb of the chief Gaika was watched by 1,000 men for twelve months. Masters of kraals are buried near the cattle-fold. The body is placed facing the east, in a shallow grave, with the blanket, mat, and ear and leg rings which had been worn, "His bereaved all the time praying "that he who has been taken away may look mercifully on "those left, and send blessings from the ancestral spirit land "that he has gone to."

#### DOCTORS.

There are many men and women who possess a knowledge of medicinal herbs, and are useful to the community as ordinary practitioners ; but the way in which they are supposed to acquire their fitness for the position shews how strangely superstitious belief mixes itself up with practical things. Speaking of the men who practice the art of healing, Mr. Gaika says :—

"They have all been installed into the doctorship through "one process, 'Akutwasa,' literally 'rising anew.' A long illness "comes first, witch doctors are consulted as has already been "described ; the patient dreams such dreams as are held to prove "that the sickness is due to ancestral spirits, and that he is "visited by them ; the old doctors tell the friends that he will "be 'brought out' safely as a doctor. A course of drum "beating takes place\*, when the sick man is troubled by the "spirit, and all the people in his kraal are summoned to the "ceremony ; this is generally at sunrise or sunset. The groans "of the sufferer prove that he is possessed of spirits that must "be appeased ; goats are killed, and the blood and gall is used. "Meanwhile, the patient is learning in dreams the spirits send

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\*The drum is a cowhide, suspended on one of the poles or pillars of the hut.

“what special medicines are to be used in future practice. “Before the process is complete, the novitiate must dream of a “piece of clay, nicely made up say to weigh two or three “pounds (this is stated to give an idea of the size), in the bed “of a stream or river. This may be near at hand, but I have “known cases where it was forty or fifty miles off. The patient “is escorted to the place revealed in the dream, and will find, if “successful, the desired lump of clay, black, red, or white, as it “may happen, but conspicuous among the surrounding lumps in “the river bed. Now he, or she, is ready to be ‘brought out.’” The coming out is celebrated by a beer drinking and the killing of a beast. The individual beast has been indicated by the spirits in a dream, and if it is someone else’s property it must be bought.

#### CHIEFS AND WAR CUSTOMS.

There is a ceremony of washing, or, as the natives call it, “Ukuhlamba,” which is for the paramount chief alone. Any smaller chief or headman would be punished if he attempted it. Not only, to quote Mr. Gaika, “by confiscation of property, “but with the full assurance of being subsequently ‘smelt out’ “for any illness or misfortune sustained by the chief.” Readers will notice how the “smelling out” is a real and definite terror to the people ; there is a strange anomaly about it somewhere, for they seem always to arrange who shall be smelt out, and yet they attribute the actual discovery of the person to some supernatural power of the witch doctor. Returning to Mr. Gaika’s description of the ceremony of “Ukuhlamba.” “Herbs “and roots supposed to contain wonderful powers, are mixed, “ground, and thrown into an earthen vessel, and being stirred “by a boy with a twig with three forks, they ferment immensely; “the chief’s medicine doctor watches the fermentation, and, guided “by certain movements of the froth, and considering all is now “right, the chief is called out, and in the cattle-fold washes “himself all over with the mixture ; this process is believed to “protect him from witchcraft and poison, and renders him “capable of coping with his foes and of transmitting the same “power to the people of his tribe. When he chooses, the chief

"may call his warriors together. The 'army doctor' must  
 "attend. The army is to be made invulnerable to the foe. Infantry  
 "and cavalry are displayed. A large ring is formed in front of  
 "the cattle-fold; in the centre stands the royal group with the  
 "doctor and the medicine, next a ring of men with their shields,  
 "then a ring with guns; outside this, the horsemen, and  
 "outside all, another ring of men, with guns, and a sheath  
 "holding six assegais on their backs, standing beside their  
 "horses. A black bull has been killed, roasted, and eaten, then  
 "and there, with small pieces of human flesh, saved from the  
 "spoil of some former victory, not eaten as food but as a  
 "charm. The doctor dips a broom in the medicine, and sprinkles  
 "it on man, and beast, and arms. This sprinkling is the most  
 "exciting moment in the lives of the native people. The chief  
 "gives the warriors a charge as to how they must act in case of  
 "war, and how they must conduct themselves at home during  
 "peace. Then followed the war dance, now a thing of the  
 "past, as the Government does not allow it."

Nothing that can be said or written about the native  
 customs and superstitions will give the reader much idea of  
 their daily home life: to understand their troubles and their  
 wants, one needs to live amongst them. A day or two spent  
 in their midst, or a hurried journey through their locations,  
 is better than not seeing them at all; but when we were  
 amongst the people, it seemed at first as though they had  
 come out of some museum, or were part of an exhibition: it was as  
 week after week went by we began to realise that they were, after  
 all, much like other human beings, in that they have lives to  
 live, hopes and fears, disappointments, joys and sorrows, likes and  
 dislikes; but it seemed to us that the joy was of such a low,  
 unsatisfying kind, that we longed more than ever that the joy of  
 the religion of the Lord Jesus Christ might be the portion of  
 many more. Passing in and out amongst the people, attending  
 many meetings, when both the Christian and heathen came in  
 scores, and visiting the huts, we saw a great deal of the  
 natives, and the more we saw the more we rejoiced in the work

Mr. and Mrs. Aitchison are carrying on amongst them. The contrast is so wonderful between the troubled, disappointed faces of the heathen, and the evidence of a good hope, and a faith in that which is true and lovely, in the faces of the Christians.

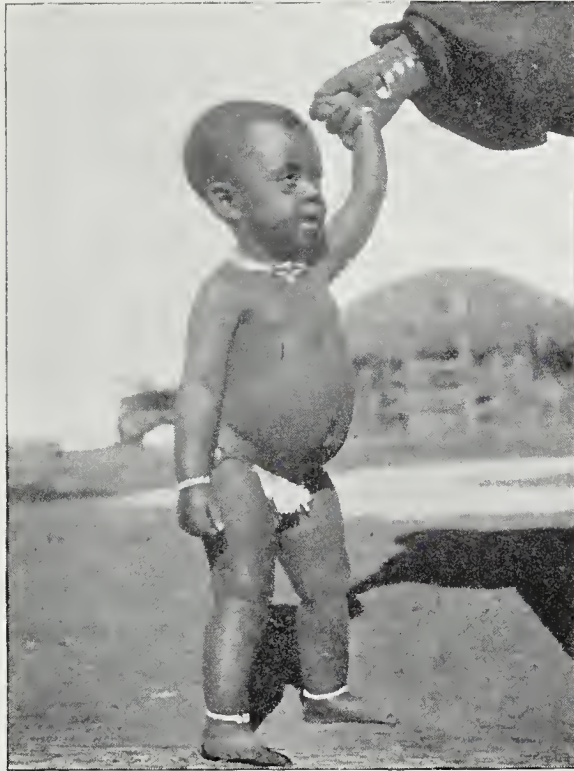
As I have said before, the influence of the Mission extends further as years roll on. One of the best evidences of this is the increase in the number of children attending school. There



JOSEPH ISIDOI.

are now about 260, as compared with 190 three years ago, and there are places where the leading people are crying out for schools. We went to one of these, M'lotwa's Kraal, some 18 or 20 miles off, and saw a number of the people there. I visited the same place three years ago, and saw the chief, but this time he had been called away to burn fire lines in the grass for the protection of neighbouring property. Notwithstanding his absence, we had a meeting in his hut, when some fifty people came in, and seated themselves on the floor, providing us with some blocks of wood to sit on. They were very attentive. Joseph Isidoi, one of the native Evangelists, was with us, and acted as interpreter,





THE BABY LISTENER (?).

and all the time the meeting lasted, the little black maiden whose photograph appears above, ran about as full of fun and frolic as possible. The children seem to be bright little things, the young



HERD BOYS.



OLD MAN.

people giddy and vacant, and the old people subdued and hopeless ; the illustrations, photographs taken at this meeting, are fair samples of old Kaffir people.



OLD WOMAN.





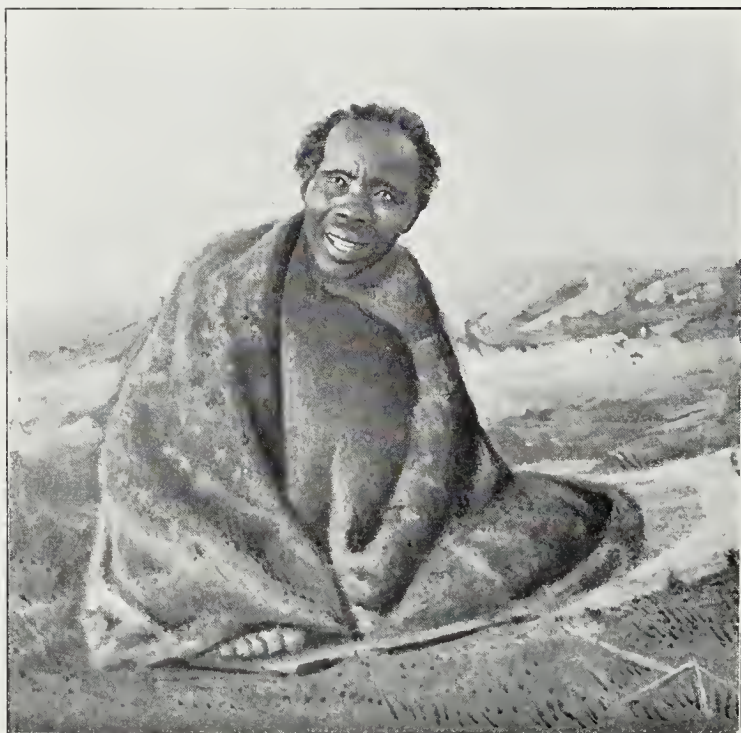
GOING OUT TO CALL.

We had opportunities of visiting many huts within two or three miles of the Mission Station. When Mrs. Aitchison and Mrs. Gilkes went, they rode in a rough sledge,—simply an old packing case on runners, drawn by six oxen ;—a comfortable mode of progression up hill and on the level, over the long slippery dry grass, and rather exciting down hill, when the vehicle would outrun the steeds, gliding fairly safely down the slope on its own account.



THERE ON PURPOSE.

On one occasion, we held a short service in a hut where a very old woman lay dying, and there we saw a hard and defiant-looking man, and thinking he would make a good typical picture, we decided to take his portrait. When, a few days later, the opportunity offered, he posed to such an extent that he appeared to be transformed into a devout worshipper. It is no good to take these people when they know you are doing it, they always look artificial. This other man in his blanket, had no idea that I was catching his happy expression as I approached him backward, at a great *al fresco* beer drinking, and took him unawares.



TAKEN UNAWARES.





HE SAT IN THE SUNSHINE.

Calling on these people in their own homes, one naturally finds them engaged in their ordinary pursuits. As a rule, the women may be doing something, or looking after the children, the men lounging about passing the time as best they may. This old man, the head of his kraal, sat in the sunshine



THE NATIVE BARBER.

mumbling a bone. Presently he offered his hut for a meeting ; in ten minutes 30 people had gathered, and listened with great solemnity, and the moment we left, the old man was after us, quick as light, to know if we could give him sixpence to buy some matches. To both men and women the dressing of the hair is a grand way of getting through life ; they spend countless



BRILLIANT RESULTS OF THE CULTIVATION OF WOOL.

hours in this way. The boy working at the wool of the man who lies upon his face, as shewn in the picture (page 47), has no idea that as he turned from his work to look at the little camera in my hand, he and his patient would serve to illustrate this custom. Both men and



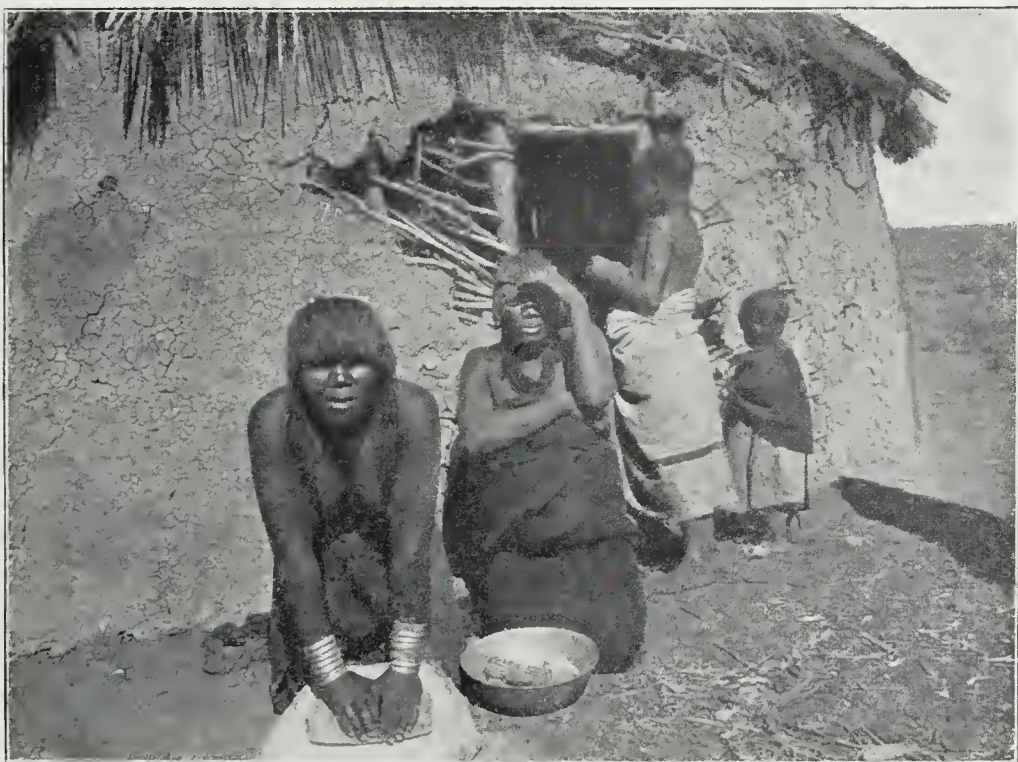
women achieve the most wonderful success in making their wool

conspicuous. The two men whose portraits are given on the preceding page, came to a meeting at Ikwezi, and shew what can be done in this way. The result of the endeavours of the man with a crooked horn fixed in his ear are not so striking as they will be some day, but everyone must make a beginning.



A PARTLY CULTIVATED CROP.

I have said that you sometimes find the women at work. They grind the mealies outside their hut doors; a hollow stone below and a rounded one above, and a good deal of force and



GRINDING MEALIES.



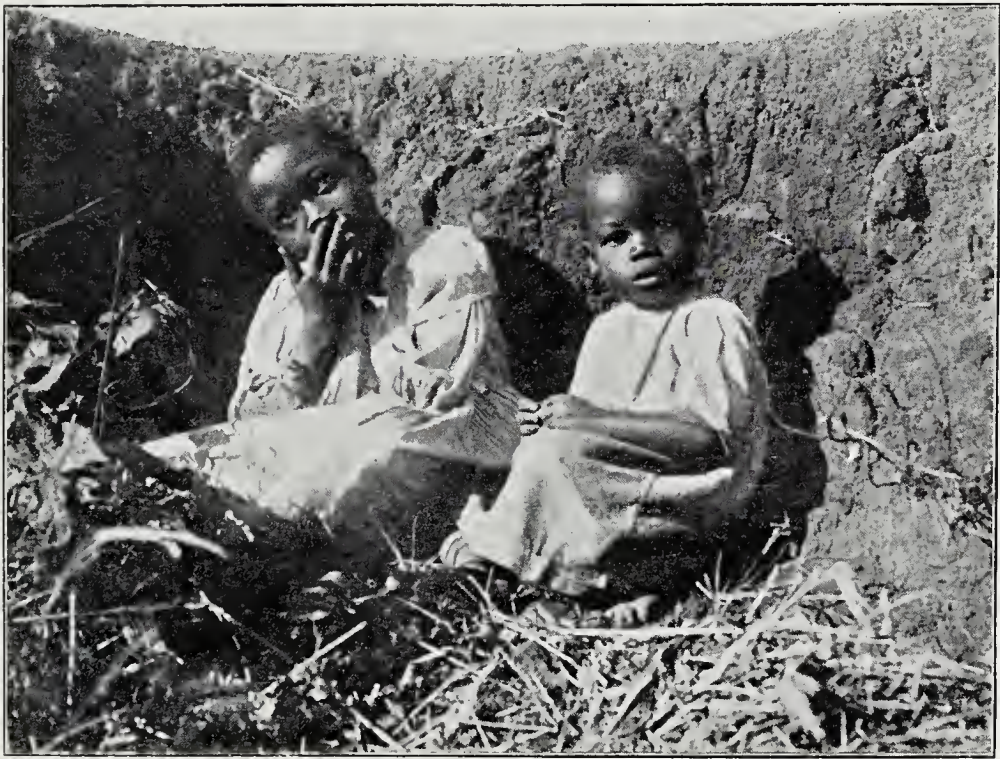
THRESHING MILLET.



A FAMILY PARTY.



patience, and the work is done. Another mistress of her household I found threshing Kaffir corn, or millet, whilst the children were kept in by the door being barricaded so far up. The family group to be seen on the preceding page, all looking in one direction, were speculating as to what might be coming soon, for a dog had barked, and life had some interest in it. The moment before, all had been listless and placid, except the mother, whose black fingers had been stirring up the child's food, and the little man himself, who had a personal interest in the operation. The man afterwards went into the hut and shewed me how they slept at night, with the exception that he forgot to shut his eyes (*see page 13*).



SOLOMON AND ANNIE.

The Christians are so much like other people that I have not reproduced the pictures I took of them, except this and the following one. The two children looked very engaging; they are Solomon and Annie, the children of Jonathan. All the converted Kaffirs take Christian names, generally out of the Bible, though

not always, for it is "Tom" who sits with his wife and children in the other picture, which was taken to shew the contrast between the heathen and the Christian families.

Before we came away we had a large farewell party, natives came great distances to attend. Fifteen came with Elizabeth, most of them walking 24 miles each way. Some 400 must have come to Ikwezi, and we were far too large a party to meet in the school-room, so we camped outside under the eucalyptus and



A CONTRAST.

wattle trees—a grand open air meeting. We were told that the people thought much of our having come so far on their account, and that they wanted to shew that they appreciated it. This was probably true of the Christian people, and perhaps also of many more, though no doubt some came for the good things they knew were to be provided. However this may have been, we parted from them regretfully, with a still deeper sense of love and pity than before.

It was hard to leave our kind friends and hosts, they are a long way off, and in a very practical way they have laid down their lives for their brethren. They are happy in their work, for God's blessing is upon it, and they have great joy in telling of His love, and in beholding frequently the all-conquering power of the Cross of Christ. This is their highest privilege and their great reward.

The work they have in hand is limited by want of funds. There are many open doors: chiefs pleading for schools for their people have been refused again and again. I will gladly send forward any contributions.

GILBERT GILKES,  
LYNN SIDE,  
KENDAL.

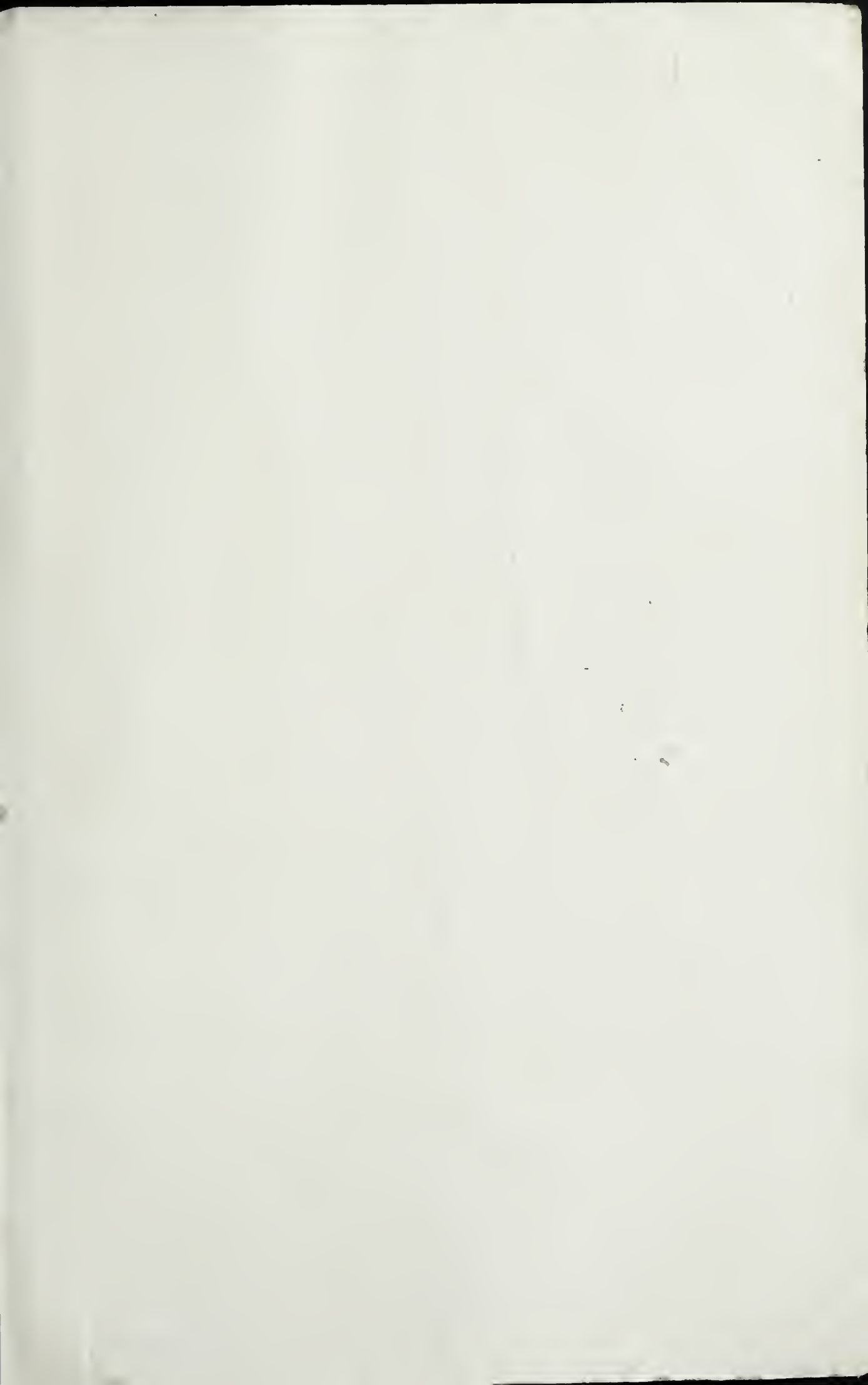












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